

Local Wisdom As Social Capital Of Gampong Development

Salahuddin¹, Budi Siswanto², Sri Hartini Djatmikowati²

¹*Doctoral Program in Social Science, University of Merdeka Malang, Indonesia*

²*University of Merdeka Malang, Indonesia*

Corresponding Author: Salahuddin

Abstract: This study aims to identify and analyze forms of local wisdom in development, to describe and analyze factors that support local wisdom in development, and to describe and analyze the use and use of social capital in the development of Leupung Baleu Village in Kuta District Cot Glie, Aceh Besar District. Analysis techniques using qualitative analysis. The results of the analysis show that the form of local wisdom in the construction of the Leupung Baleu Village, Kuta Cot Glie Subdistrict, Aceh Besar Regency, includes collaboration among residents which has been going well for generations, as well as strong participation in village development, as well as always prioritizing the deliberations especially in village activities as part of local wisdom. The process of forming values in the community through cooperation, participation which is used as a habit can produce high trust in the community, and the spirit for charity in carrying out development and various community activities as well as a sense of volunteerism that arouses self-reliance, civil involvement or builds strong participation a sense of social solidarity in society. Factors that support local wisdom in the construction of the Leupung Baleu Village, Kuta Cot Glie Subdistrict, Aceh Besar Regency consist of traditional and religious institutions. Enculturation of local wisdom values is carried out in the interaction of traditional institutions, religious institutions and government institutions both individually and in groups. The use of social capital in the construction of the Leupung Baleu Village, Kuta Cot Glie Subdistrict, Aceh Besar District consists of trust, social networks and social norms. Social capital owned by members of the Leupung Baleu Gampong community in Aceh Besar District in the development of social capital based trust, social networks and social norms is still strong enough to support development, and social institutions are still strong enough to create a conducive atmosphere for the community. The strong social capital owned by the Leupung Baleu Gampong community is caused by a strong social base, as well as the orientation and historical dimensions of the formation of values and norms, because of the similarities in religion, profession, ideas / interests and kinship..

Keywords: Local Wisdom, Social Capital

Date of Submission:14-08-2018

Date of acceptance: 31-08-2018

I. INTRODUCTION

In the Village community in the research area have various forms of local wisdom as village development of social capital such as mutual assistance and also other local wisdom. Social capital can facilitate cooperation between individuals, mutual support, and reduce violence in society. Village community has a high social capital, while the urban population has begun to fade. Strong social capital owned by the village community caused by the orientation and dimensions of the historical formation of values and norms, because of the similarity of religion, profession, ideas / interests and kinship.

Village communities also have the knowledge and capability to solve problems that do hereditary, which is based on the values and customs. In addition to the social departure which can be seen in the ceremonies of marriage, birth, death and so on. Then reinforced by social values institutionalized well as the value of togetherness, tolerance, equal rights and openness. Departure in the community to form a synergistic Ukhwah for village development, so that social capital brings some sociological concepts such as social support and social interaction.

Related to the above, Baleu Leupung Gampong community in implementing development and other activities in the community prefers their potential as social capital, making it more vibrant and serve as orientation togetherness which acts as a unifying force. Thus, it can grow trust which arouse the spirit of togetherness and volunteerism and familiarize community members to help each other between each other.

Based on the above, while the phenomenon in Aceh after the tsunami and the conflict is raising unemployment that has implications for the increasing number of poor people, the destruction of infrastructure, loss of livelihood, and inequities in development. In order to accelerate the development of rural areas, and then do a variety of programs and activities related to improving the welfare, poverty reduction, and the engagement

of citizens for the management of various development activities. In view of this development is based on social capital by promoting local wisdom. Thus, the real involvement of the community in the form of participation.

The existence of social capital becomes important in the implementation of development by promoting local wisdom in the use of social capital, because the social capital associated with community togetherness. Implementation based development of social capital in rural communities in line with the expectations of Act No. 6 of 2014 on the village. It is an implementation of a community development paradigm that is below the bottom up, which is believed to be able to realize the sustainable and fair development.

Implementation of development based on local wisdom in the Village Leupung Baleu not just build physically, but also non-physical. Local knowledge as social capital in the development of the village. In connection with the construction, efforts continue to be made in stages, namely through capacity building activities the village government officials, institutional capacity building, training people, social customs and cultural empowerment, development of physical facilities as well as increased economic business family in order to increase the income and welfare of the community.

In application development program that also involves the cultural dimension to synergize the use of social capital that exist in society. The importance of integrating social capital dimension into development, given local knowledge as social capital in understanding social actions in development. In local knowledge always involves not merely of communication that have economic value, but rather the strengthening of local knowledge as social capital in the review of sociology is the main object of social studies, so that community members need to create harmonious life. Based on observations at the study site, social capital owned by the new society exists when combined or interact with existing social institutions in society. Therefore,

This study intends to describe social reality based formulation of the problem that has been stated above in order to find information and data relating to development based on local wisdom in the use of social capital. Therefore, the purpose of research are: to identify and analyze the forms of local wisdom in development in the Village Leupung Baleu district of Kuta Cot Glie Aceh Besar district, to describe and analyze the factors that support local wisdom in the construction of the Village Leupung Baleu district of Kuta cot Glie Aceh Besar district, and to describe and analyze the application and use of social capital in the development of the Village Leupung Baleu in the district of Kuta cot Glie Aceh Besar district.

II. LITERATURE REVIEW

2.1. The concept of Local Wisdom

Plurality of cultures in various areas of the region The Indonesian archipelago is certainly a multitude of cultures that can be utilized as the power of community development are basically local wisdom. In Indonesia, Culture according Zuhro (2009) "marked by no practice of consensus since people living in communalism antiquity system in rural areas", Aceh is a special area of the western Indonesian island of Sumatra has a diversity of culture and ethnicity, should the government needs to promote the uniqueness and diversity of local knowledge that has the potential to used as an effort to support the development.

Development strategy adopted by the government during the new order by using a centralized system approach was not able to resolve social problems. Construction activity in reality do not develop self-reliance and local communities workmanship. These approaches did not develop the participation and creativity of society in development activities. Community development will be effective if implemented by utilizing the existing organization at the local level. The government is quite a role as a regulator, facilitator and motivator.

Local knowledge by Gobyah (2003) is defined as the right thing and has made a habit in the region ". See local knowledge as a form of custom made by the community, then it becomes a manifestation of the culture of life and shows as a form of humanization in cultured human. Thus Ridwan (2007) defined local knowledge as an "attempt by man using his intellect in the act and behave to an event".

For the people of the village community and the public interest is a top priority in public life. The formation of local communities by Soekanto role in Ngarawula (2012) driven by the feeling community consists of: First there is an atmosphere in which a person seeks sympathetic to identify himself in the group, so they can identify themselves as from our group. Both insurance, in which each individual believes about their role in society so as to have a definite position in the group. And third among individuals with each other individuals feel need each other, whereby individuals who are members of the local community to feel that he depends on covering the needs of the community the physical and psychological needs.

For the people of the village community and the public interest is a top priority in public life. The formation of local communities by Soekanto role in Ngarawula (2012) driven by the feeling community consists of: First there is an atmosphere in which a person seeks sympathetic to identify himself in the group, so they can identify themselves as from our group. Both insurance, in which each individual believes about their role in society so as to have a definite position in the group. And third among individuals with each other individuals feel need each other, whereby individuals who are members of the local community to feel that he depends on covering the needs of the community the physical and psychological needs.

2.2. Social Capital Theory

According to the opinion of Bourdieu(1986) as a potential source of social capital in fostering relationship, IM ore is concerned further pointed out that the financial capital, social capital and cultural capital is more effective when used in unison in social interaction. Bourdieu's opinion above, the terminology of capital has the following form:

- a. Capital money associated with economic activity that is used for transaction purposes and investments.
- b. The cultural capital attache on individuals as members of society such as education level.
- c. Social capital as the obligations put forward in life together.

Coleman (1998) defines social capital as a liability and hope highly influence the confidence (trust worthiness) in a social environment. Therefore, for Coleman with the reliability of the social environment, the obligation would have been paid. In this case the idea of Coleman and Bourdieu has similarities with the focus of the study focuses on the individual, especially concerning the role and relationship with each other as a unit of analysis of social capital.

The third theory Putnam and Fukuyama, These two figures give a consistent definition of social capital. According toPutnam (1993), social capital is "a belief that there is value to the individual as a member of society on leadership in community involving networks and social norms toward a social collaboration for the common good '.In the same spirit, Fukuyama (1999), social capital is "all the things that can make people united in achieving the objectives on the basis of common interest based on the values and norms that exist and obeyed".

2.3. Theory Development

Bintoro (1988) says that "the construction of a centralized approach does not resolve the social problems that occur, do not develop self-reliance and local communities workmanship". In the case, Korten (1987) asserts that "community development will be effective if implemented by utilizing the existing organization at the local level. This meant that the government does not intervene too much in various aspects of community life. Instead the government placed itself as a regulator, facilitator and motivator ".

Sukirno (1995: 13) development is "a process that causes the business community capita income increased in the long term". According Kartasasmita (1996) essentially community involvement in development in order to support more effective and more in accordance with the wishes of the people. Community involvement in the construction depends on the readiness of community members to participate.

2.4. Theory of Community Empowerment

Words commonly used to refer to the unity of human life in the group is the community. Terms of society according to the Sukidin Gillin et al (2003: 102) is part of a group of people who have the same customs and traditions. Thus, the elements of the population consists of a collection of people who have been formed by old and already has its own system and social structure so that it has the confidence (value), attitudes, and behaviors that are shared as well as their sustainability and self-defense and also have culture. According to Simmel in Soekanto (2012) people will come through the "process of mutual communication where the individual to influence each other. Meanwhile, according to the Soekanto (2012) society is a combination of a group of individuals formed by certain social order.

III. RESEARCH METHOD

3.1. Research approach

Research is a systematic effort in locating, analyzing and interpreting empirical evidence to understand the symptoms or to find an answer to a problem associated with these symptoms. In the study, the use of the method is a step that must be taken in order to missed problems objectively and comprehensively with the purpose to be found, proven and developed a knowledge, so it can be used to understand what was, solve, and anticipate problems. Keeping in method is a procedure or method to know something by using systematic measures then in every research should use research methods. In accordance with the purpose of research which has been set in the previous chapter,

3.2. Research focus

The focus of the research is as follows:

- 1) Forms of Local Wisdom in society Gampong Leupung Baleu
 - a. Cooperation between citizens
 - b. Participation in village development
 - c. Prioritizing the habit of deliberation
- 2) The factors that make up the local wisdom in the Village Leupung Baleu
 - a. customary institutions
 - b. Religion

- 3) Social Capital in the Village Development Leupung Baleu Cot Kuta District, Aceh Besar district Glie
 - a. Trust / Faith
 - b. Social Network / Social Networking
 - c. Social values

3.3. Data analysis technique

Data analysis is the process of organizing and sorting data into patterns, categories and basic description unit that has a theme and can be formulated as working hypotheses suggested by the data. Employment data analysis in this case is to organize, sort, categorize, coded and categorized. Organizing and managing the data is aimed at finding a theme and a working hypothesis which eventually appointed substantive theory. Data analysis in qualitative research is more focused during the pitch process in conjunction with the data collection. Herdiansyah (2010: 158) states, "is a mid-stage data analysis of a series of stages in a study that has a very important function.

IV. DISCUSSION

4.1. The forms of local wisdom in the Village Leupung Baleu

Local wisdom can be understood as local ideas that are thoughtful, full of wisdom, good value, embedded and followed by members of the society because humans are social beings who cannot live without making contact and cooperation with other human beings. In order for the cooperation among humans can take place properly, smoothly, and can be optimized, people need an atmosphere and orderly condition. Humans need the rule, association, so that they can live in a harmonious atmosphere. So, there is a relationship between social interaction with social norms. These norms can also be referred to local wisdom.

Based on the results of interviews showed that the form - the form of local wisdom in Gampong Leupung Baleu are:

a. Cooperation

The results showed the presence of co-operation as an element of social capital in the implementation of development so as to promote development in three ways: (1) improving cooperation individuals within the social network, thereby reducing transaction costs, in order to increase acceptance, (2) increased cooperation within the local network may decrease own profit-seeking behavior (rent seeking) to facilitate joint action, and (3) expansion of the network and strengthening of social trust so that the villagers have access to education, capital and health services.

The results of the study, in line with the conceptual thought (Fukuyama 2005), on social capital, the existing cooperation in social capital to form an organization whose members voluntarily give up some of the rights of individuals to work together to achieve a goal, based on rules agreed. The agreement led to any person fulfilling the obligations of each freely without the need to be watched, because one another to trust that everyone will carry out its obligations.

b. Participation in the development in the village

Community participation in the construction of the many benefits they get that in addition to increasing knowledge and skills in managing the program and development of the village, of course, as the perpetrator of their programs also get labor to make ends meet. Community involvement in the stages of implementation and management of the program had a positive impact in the long term. Independence of the community more quickly realized since the public accustomed to managing development programs at the local level. In this case the community feel valued through their involvement from the start.

The above description is supported by the theory of community participation by Suharto (2006: 78) is defined as "participation, involvement and community leaders together in a particular activity, either directly or indirectly, from the idea, policy formulation to program implementation". Direct participation means that community leaders help provide power assistance in the activities undertaken. While the indirect participation of financial support, ideas and materials needed. Implementation of Leupung Baleu Gampong development by promoting social capital lead to lower transaction costs.

c. Forward the deliberations habits

Leupung Gampong famous Baleu community with a friendly attitude, familiarity and mutual cooperation in everyday life. So as to resolve all the problems that exist within the community life takes an attitude of mutual cooperation to facilitate and solve the problem efficiently.

The practice of consensus in the Village Leupung Baleu has been going on for centuries. Local knowledge has the potential to use as an effort to support the development. Local knowledge is explicit knowledge which appears in the local system that have been experienced together. As a source of potential energy of the system of collective knowledge of people to live together in a dynamic and peaceful.

Substantially, local wisdom in the Village Leupung Baleu are the values prevailing in a society. The values are believed to be true and made reference to behave every day for the local community. Therefore, it is reasonable to say that local knowledge is crucial entities and human dignity in the community. That means the local wisdom that contains elements of the intelligence and creativity of local knowledge of the elites and the people who define civilization in the development of society.

The habits of deliberation in public life Gampong Leupung Baleu positive impact both with regard to general activities and the activities of the individual, such as weddings so it gets ease with their deliberations. Society provide social capital so that the budget for owners of intent can be smaller than it should be.

A simple lifestyle and togetherness are the values of local wisdom that shows the integrity of society. In addition, the environmentally conscious character implicit in the values of local wisdom, namely: to respect the balance, aware of the limitations and obligations as well as the responsibility to preserve the natural environment for the benefit of the present and the future. The values of local wisdom Leupung Baleu Gampong showed intelligence, spiritual intelligence, emotional intelligence, social intelligence, and work, so that they exhibit an independent identity.

4.2. Factors that support local wisdom in the Village Leupung Baleu

Bintoro (1988) says that "the construction of a centralized approach does not resolve the social problems that occur, do not develop self-reliance and local communities workmanship". In the case, Korten (1987) asserts that "community development will be effective if implemented by utilizing the existing organization at the local level. This meant that the government does not intervene too much in various aspects of community life. Instead the government placed itself as a regulator, facilitator and motivator ". In this study, the values of local wisdom as social capital to build the village.

Observing the data of this study, it was found that kLocal earifan is the crystallization of various norms and values that are owned and implemented within a society. Baleu Leupung society and described as follows:

- Bound by custom and religion
- Homogeneous (having family ties and all Muslims) so it is thick with solidarity and brotherhood
- The activities are based on the social very well maintained and run.
- has ties strong and help each or helping on the basis of kinship.
- The pattern of public relations: paternalistic (father and son)
- The cornerstone of the life of society: religious norms and customary norms.
- Sanctions are binding on all of society: parents deviate from the norm, children are required to reprimand. Likewise, leaders can be derived from office by the people, if violated customary law prevailing in society.
- Criteria leader / traditional leaders: personal glory were so high that it is recognized and respected by members of the public
- The decision making process: through discussion.

4.3. Social Capital In the Village Development Leupung district of Kuta Cot Baleu in Aceh Besar district Glie

a. Trust/Trust

Social capital shows the relation of the three main parameters. Confidence / trust related to the attitude of the trust that the community members Gampong Leupung Baleu in carrying out development, which became the basis of social relationships are built. While the social network (social networks) is indicated with owned relationships between citizens. And social norms related to the institutional forms that play a role in society. Results of research conducted on the belief in the Village Leupung Baleu still very high level of confidence. For example, in the context of "loan / debt" in the form of goods or in the form of money, they were borrowing transactions without writing and without witnesses, but is believed to be of mutual trust be prudent not betray each other.

Trust which is owned by the community members Gampong Leupung Baleu shows a positive level. For example, the house was abandoned by its inhabitants from morning until evening does not need to be locked because it is considered safe. Likewise with children can deposited neighbors. With the trust, so that citizens easily to provide assistance for its neighbors who have problems, including the problems of a personal nature though. Referring Fukuyama (1995) at the individual level of trust derived from the values including: (a) religion or beliefs held, (b) the competence of a person, and (c) the disclosure, which has become the norm in society and is believed by someone. Trust in the state of social relations, is a collective attribute to achieve the objectives of the group are based on the spirit of altruism, and social reciprocity. At the level of trust the source of social relationships comes from social norms inherent in the social structure of the community / society bound by cultural values. This is primarily related to compliance with community members to a variety of mutual obligation that has become an unwritten agreement in the community.

Baleu Leupung Gampong society has a relatively high confidence among fellow citizens; it is because they still adhere to the values of togetherness manifested in the attitude of honesty. Honesty as a universal value into aspects that build trust between people in social relationships. With the trust and direct community involvement in managing development programs both physical and non-physical is by itself the people receiving the training and empowerment process (working while studying), so that able to increase the capacity of the Village.

The results showed that, mutual disbelief among the citizens in relation to the implementation of development relative. The high level of trust is a normal tendency for the basic bond of trust established by the genealogical and common identity. By exploiting the potential of social capital, then the implementation of the development in the Village Leupung Baleu included in the category of nice. Mutual trust between citizens is essentially a collective behavior regulation, where the back support is social ethics, so as to generate self-management

b. Social Networking / Social Networks

Social interaction causes the growth of social relations between individuals, individuals and groups, or between groups, so that in turn form a network where the trust gained space and opportunities for growth based on the norms as a guarantee of stability in society. Thus jejaring- functioning networks connecting people in the community in order to act together, the norms, social values into a binder in the networks, while trust is a source of social capital as well as outputs that support social cooperation.

Networks as a form of social capital will memungkinkan more easily channel information and ideas from outside which stimulate the development of society. They will be more easily protected from psychiatric diseases such as anxiety, depression and will live healthier. This can happen because in the community growth and development of common concern in various aspects and dimensions of life activities. Mutual society members and the attention and mutual trust. Such a situation would encourage not only the ideas and creativity, but also a more lively atmosphere of peace, friendship and peace.

Based on the conceptual ideas of Fukuyama about social capital, that social capital in the network of family and community resource for human capital. In the context of this study the potential of social capital in development where people can work together more effectively, for their willingness to put the interests of the group over individual interests. The tradition of the locality such as mutual cooperation, mutual help between neighbors and remind each other if there is making things detrimental to the public is a stock of social capital that can be used as a profitable asset.

The study of social networks as an element of social capital in society Gampong Leupung Baleu still traditional this is inherent in the celebration of the birth, marriage and death. While in the business world, participation has occurred in order to create shared value and purpose to be achieved together.

Community participation in joint activities is quite high but still depends on the invitation of prominent scholars. Because the character is the elder person, respected, admired, even highly honored in society. This is in accordance with the expression of the people of Aceh "tuha Ureng nyankeu ureng tuho" means that people who are considered leaders understand and can give advice both temporally and that are hereafter.

c. Social values

Social norms is one of the important elements of social capital apart from the trust and social networks. Social norm consists of the elements of shared values, norms and sanctions, as well as morality. Norma is a set of rules that are expected to be obeyed and followed by members of the public to a particular group. These norms contain social sanctions that may prevent individuals from doing something aberrant prevailing in society.

The success of creating a consensus on the norms and social values as a guide in establishing interaction. Each of values and social norms necessarily apply in quite a long time and has been implemented consistently as a handle and guidelines for every citizen in the act. To achieve a secure and peaceful life in society it must: (a) the creation of an agreement on most of its members to certain social values which are fundamental and crucial (b) the majority of its members gathered in various social units in the domains of mutual monitoring social, potential aspects. (c) the occurrence of inter-dependence among social groups who gathered in meeting the needs of the overall economy.

The results are consistent with the conceptual theory of social capital Fukuyama (1995; 2003), that social capital as everything makes people allied to achieve the common goal on the basis of solidarity and therein bound by the values and norms that are growing and adhered to, according to him the situation is exactly what will be the key recipe for successful economic development and democracy.

The importance of moral values and a commitment to achieve goals in public life in line with the conceptual theory of social capital Fukuyama (1995), Basis of social capital according to this perspective is the social capital sourced or by-product of religion, traditions and experiences along with the ever-recurring in

society, Religion as a source of values and norms that teaches no disharmony and discontinuity, but always teach about kindness.

V. CONCLUSION

Forms of local wisdom in the construction of the Village Leupung Baleu district of Kuta Cot Glie Aceh Besar district includes cooperation among residents who have been going well for generations, as well as their strong participation in village development, while always prioritizing the habit of deliberation, especially in the activities of the village as part of local wisdom, The process of the formation of values in society through collaboration, participation is used as a habit can generate trust that *tiggi* in society, and their passion for charity in carrying out development and various community activities as well as their sense of volunteerism that evoke self-reliance, civil involvement or build participation at the same time strong sense of social solidarity in society.

Factors that support local wisdom in the construction of the Village Leupung district of Kuta Cot Glie Baleu Aceh Besar district consists of customary and religious institutions. Enculturation local wisdom values carried in the interaction of traditional institutions, the Institute of Religion and Government institutions either individually or in groups

Utilization of social capital in the construction of the Village Leupung district of Kuta Cot Glie Baleu Aceh Besar district consists of the trust, social networks and social norms. Social capital is owned by members of the public Gampong Leupung Baleu Aceh Besar district in development based social capital in the form of trust, social networks and social norms still strong enough to support the realization of development, as well as elements of social institutions is still quite strong in creating an atmosphere conducive to the community. The strength of community-owned social capital Gampong Baleu Leupung caused by a strong social base, as well as their orientation and historical dimensions of the formation of values and norms, because of the similarity of religion, profession, ideas / interests and kinship.

REFERENCES

- [1]. Bintoro, Tjokroamidjojo. (2008). *TeoridanStrategi Pembangunan Nasional*. Jakarta: Haji Masagung.
- [2]. Bourdieu, Pierre. (1986). "The Forms of Capital" dalam John G. Richardson. *Handbook of Theory and Research for the Sociology of Education*. New York: Greenwood Press.
- [3]. Coleman J. S. 1988. Social Capital in the Creation of Human Capital. *American Journal of Sociology* 94 (supplement): S95-S120.
- [4]. Fukuyama, Francis. (1999). *Social Capital and Civil Society*. Institute of Public Policy. George Mason University.
- [5]. Fukuyama, Francis. (1999). *The End of History and The Last Man: Kemenangan KapitalismedanDemokrasi Liberal*. Yogyakarta: PenerbitQalam.
- [6]. ----- . (2002). *Trust: The Social Virtues and The Creation of Prosperity*, diterjemahkanolehRuslani. Cetakankedua. 2007. Yogyakarta: Qalam.
- [7]. Gobyah. (2003). *PengenalannyaKeraifanLokal Indonesia*. Jakarta: RinekaCipta.
- [8]. Herdiansyah, Haris. 2010. *MetodologiPenelitianKuantitatif*. Jakarta: Salemba Empat.
- [9]. Kartasmita, Ginanjar. (1996). *PemberdayaanMasyarakat: Konsep Pembangunan yang berakarpadamasyarakat*. Jakarta: Bappenas.
- [10]. Korten, David. C. (1987). *Pembangunan yang memihakrakyat. Kupasantentangteoridanmetodepembangunan*. Jakarta: LembagaStudi Pembangunan.
- [11]. Ngarawula, Bonaventura. (2012). *MemahamiNasionalismeMasyarakatLokal. PerspektifSosiologi*. Malang: UniversitasNegeri Malang.
- [12]. PeraturanPemerintahNomor 43 Tahun 2014.TentangPeraturanPelaksanaUndang-UndangNomor 6 Tahun 1014 TantangDesa.
- [13]. PeraturanPemerintahNomor 47 Tahun 2015.TentangPerubahanatasPeraturanPemerintahNomor 43 Tahun 2014.TentangPeraturanPelaksanaUndang-UndangNomor 6 Tahun 2014 TantangDesa.
- [14]. PeraturanPemerintahNomor 72 Tahun 2005.TentangPeraturanDesa.
- [15]. Putnam, Robert. "Tuning In, Tuning Out :The Strange Disappearance of Social Capital in America". *Political Studies* Vol. 4 No. 28.
- [16]. QanunPropinsi Aceh. Nomor 5 Tahun 2013 TentangPemerintahanGampong.
- [17]. Ridwan. 2007. *SkalaPengukuranVariabel-variabelPenelitian*. Bandung :Alfabeta.
- [18]. Soekanto, Soerjono. (2012). *SosiologiSuatuPengantar*. Jakarta: Raja GrafindoPersada.
- [19]. Suharto, Edi. (2006). *MembangunMasyarakatMemberdayakan Rakyat: KajianStrategis Pembangunan KesejahteraanSosialdanPekerjaanSosial*. Bandung: RafikaAditama.
- [20]. Suharto, Edi. (2007). *Modal SosialdanKebijakanPublik*. pdf (secured). 23/6/2007. 1:49PM.
- [21]. Sukidin, dkk. (2003). *PengantarIlmuBudaya*, Surabaya: InsanCendikia.

- [22]. Undang-Undang Republik Indonesia Nomor 32 Tahun 2004 Tentang Pemerintahan Daerah.
- [23]. Undang-Undang Republik Indonesia. Nomor 2 Tahun 2015. Tentang Penetapan Peraturan Pemerintah pengganti Undang-Undang Republik Indonesia. Nomor 32 Tahun 2004. Tentang Pemerintahan Daerah.
- [24]. Undang-Undang Republik Indonesia. Nomor 23 Tahun 2014. Tentang Pemerintahan Daerah.
- [25]. Undang-Undang Republik Indonesia. Nomor 6 Tahun 2014. Tentang Desa.
- [26]. Zuhro, R. Siti. (2009). *Demokrasi Lokal : Perubahan dan Kesenambungan Nilai-Nilai Budaya Politik Lokal di Jawa Timur, Sumatera Barat, Sulawesi Selatan dan Bali*. Yogyakarta: Ombak.

Salahuddin1 Local Wisdom As Social Capital Of Gampong Development.” *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*. vol. 23 no. 08, 2018, pp. 77-84.